

RELIGION SCIENCE

The Columbian Star.

The Warrior's name,
Though pealed and chimed on all the tongues of fame,

Sounds less harmonious to the grateful mind,
Than his who fashions and improves mankind...COLUMBIAN.

WASHINGTON CITY, SATURDAY MORNING, JULY 12, 1823.

[No. 28.]

The Columbian Star.

A COMMITTEE OF THE GENERAL CONVENTION OF THE BAPTIST DENOMINATION IN THE UNITED STATES.

Published every Saturday,
AT THE COLUMBIAN OFFICE,
NORTH E STREET,
WASHINGTON CITY.

Terms.—Three dollars per annum, if paid in advance, or within six months after subscription; four dollars, should payment be deferred to a later period.

Advertisements by the square, 50 cents, for every succeeding insertion, 25 cents.
Any person, for obtaining five responsible subscribers, shall be entitled to the Star gratis.
Communications for the Columbian Star, should be addressed to the Rev. JAMES D. LAYTON, the editor: Letters on business, to S. MERRILL, the publisher, post paid.
Profits of the work sacred to the cause of the Gospel; and any society for Missionary or other purposes, or other evangelical objects, shall regularly contribute to the Star, of the General Convention, or of the Columbian College, shall be entitled to the Star gratis.

Scripture Illustrations.

From the Christian Observer.

Luke xx. 9, 10. "Then began he to speak to the people this parable: A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country long time. And at the season he sent his servant to the husbandmen, that they should give him of the fruit of the vineyard. The first he sent, and they killed him; the second he sent, and they killed him; and many others, whom they killed. Then he sent his son, whom they loved: and they killed him also. Then began he to speak to the people this parable: A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country long time. And at the season he sent his servant to the husbandmen, that they should give him of the fruit of the vineyard. The first he sent, and they killed him; the second he sent, and they killed him; and many others, whom they killed. Then he sent his son, whom they loved: and they killed him also."

Plin. Ep. ix. 37.
"The little Sabine farm appears to have been cultivated upon this plan. He had a villicus or fattore, who seems to have superintended the five families of familia, amongst whom it was parcelled out."

Virg. Georg. i. 14. 1.
"Gard of my woods and farm, a peaceful scene,
Which gives me quiet, and which gives thee spleen."

"The fattore, therefore, of the Italians answers to the procurator, or exactor, or collector of the taxes; or the tenants, or Colonos, to the Colonos, or Actores. (Plin. Ep. ix. 37; Columell. i. 7.) The method of gathering in kind seems also to have been followed in Judea. For we may recollect, that in our Saviour's parable of the Vineyard, the man who let it out to husbandmen, a servant, not to demand payment of the money, but to receive of the fruit."

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tomed to reproach their gods when displeased with them. Such a practice appears still to prevail among some to whom paganism cannot strictly be imputed. When disappointed by his tutelary saints, an Italian or Sicilian will sometimes proceed so far as to heap reproaches, curses, and even blows on the wax, wood, or stone, which represents them. The same turbulent gust of passion displayed themselves in the same way amongst the Romans, who scrupled not to accuse their gods of injustice, and to express their indignation against their faithless protection by the most unequivocal signs.

Injustos rabidis pulsare querelis
Calicolas solamen erat.—Stat. Syl. v. 22.
To him who smarts beneath the heavenly rod,
Some comfort is it to reproach the god.

Upon the death of Germanicus, stones were cast by the populace at the temples in Rome; the altars were overturned, and in some instances the *lares* thrown into the streets. (Sueton. Calig. v.) And Augustus thought proper to take his revenge upon Neptune for the loss of one of his fleets, by not allowing his image to be carried in procession at the Circensian games which followed.—Sueton. Aug. 16. See Blunt's Vestiges, p. 125.

Acts xxviii. 11.—"And after three months, we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux."—To this day the names of the vessels belonging to the ports of Italy and Sicily are almost invariably sacred; and at Messina or Naples, may be seen the Swift, the Dart, the Enterprize, or the Wellington, from Liverpool, lying beside the Sante Elizabetha, the Santa Maria della Providenza, the Santissimo Core di Jesu, &c., with corresponding figures conspicuous on the prow. At the same time, in the cabins of these latter will be found a Madonna or a saint, in wax, wood, or paper, with a lamp suspended before it. In Sicily, the smallest boat which is paddled along shore by a fisherman or porter, would be thought not more ill appointed without an oar, than without a guardian angel, for insurance against calamity.—See Blunt's Vestiges, p. 32.

Numbers xi. 32. And the people stood up all that day, and all that night. Mr. Forbes, in his *Oriental Memoirs*, observes, "that during the bright moon-light evenings at Bombay, the smallest print may be read without inconvenience, through the medium of a cloudless atmosphere."

In the West India Islands, "the things are transcendently beautiful; the moon displays a magnificence in her radiance unknown to the Europeans; the smallest print is legible by her light; and during her absence, the brilliancy of the milky way supplies to the traveller the necessary light, and makes amends for the shortness of twilight."—Mavor's *History of America*, p. 310.

From the New-York Observer.

LOCUSTS.

The following account is extracted from 'Jahn's Biblical Archaeology,' a work recently published at Andover, Mass. designed to elucidate the Holy Scriptures.

Vast bodies of locusts, called by the Orientals the armies of God, lay waste the country, (Egypt.) They observe a regular order, when they march, as an army. At evening they descend from their flight, and form, as it were, their camps. In the morning, when the sun has risen considerably, they ascend again, if they do not find food, and fly in the direction of the wind. They go in immense numbers, and occupy a space of 10 or 12 miles in length, and 4 or 5 in breadth, and are so deep, that the sun cannot penetrate through them; so that they convert the day into night, and bring a temporary darkness on the land. The sound of their wings is terrible. When they descend upon the earth, they cover a vast tract, a foot and a half high. If the air is cold and moist, or if they are wet with the dew, they remain where they happen to be, till they are dried and warmed by the sun. They decamp at length in good order, and march almost in a direct line north. Nothing stops them. They fill the ditches which are dug to stop them with their bodies, and extinguish by their numbers the fires which are kindled. They pass over walls, and enter the doors and windows of houses. They devour every thing which is green, strip off the bark of trees, and even break them to pieces by their weight. They make a loud noise when eating. The greatest part of the evil is, that the first army of locusts is likely to be succeeded by another, a third, and a fourth, which consumes all that is left, and leave the ground in appearance, as if it had been burnt over with fire. When they have consumed every thing, they fly away in the direction of the wind, leaving behind them not only their fetid excrements, but their eggs, buried in the ground, from which is produced in the following spring a much more numerous progeny of these evil invaders. They are borne at length over the sea, an element with which they have not formed an acquaintance. They descend upon it, as they do upon the land, and are drowned. They are driven by the waves upon the shore, where they putrify, and render the air so corrupted, as to breed the pestilence. These locusts are much longer than those among us, being 5 or 6 inches long, and

an inch and a half thick. The form of the head is like that of a horse. Hence they are often compared to horses. In some instances, it is like the human head. Their teeth are sharp, and are compared to those of lions. There are different species of them; eight or nine occur in the Bible.

Scientific.

To the Editor of the Christian Observer.

I have thought that it might be useful to select a few of the most prominent features in Chymistry, which are proofs of the existence and providence of the Deity, and which have been omitted to be mentioned, or are only slightly touched upon, by Dr. Paley, and other writers on Natural Theology. The facts I have selected are purposely taken from popular sources, and, though familiar to persons of science, may be perused with pleasure and improvement, by your younger readers especially, for whose benefit I chiefly wish their insertion in your pages.

I shall begin with describing some regulations in regard to air and water, which are attended with beneficial consequences. The air which we breathe is composed of two gases, oxygen and nitrogen, and contains likewise a portion of carbonic acid gas, which is a union of carbon and oxygen.—These gases occur exactly in the right proportion for the support of animal life. If the parts of oxygen and nitrogen were reversed, the air taken in by respiration would be more stimulant, the circulation would become accelerated, and all the secretions would be increased: the vessels being thus stimulated to inordinate action, their tone would be destroyed by over excitement; and if the supply from the stomach were not equal to the consumption, the body must rapidly waste away. In other proportions, these very ingredients form one of the most corrosive of acids, a very small quantity of which taken internally would cause certain death.

The gases have been divided by some writers into the respirable and non-respirable; or those which support, and those which extinguish combustion; and it is remarkable, that if we attempt to breathe any of the latter, they stimulate the muscles of the epiglottis in such a manner as to keep it perfectly close, and prevent, in opposition to our utmost exertions, the smallest quantity of gas from entering into the wind-pipe or lungs. Oxygen gas is absorbed by the blood through the lungs; but, as if with an express view to preserve the caloric that is necessary for the animal temperature, carbonic acid gas and nitrogen gas, which are thrown off by the act of respiration, have been endowed with less capacity for it than many liquids, and the second less than ice itself. The interval between every inspiration, by a most providential adjustment, allows time for the nitrogen, which is lighter than the atmospheric air, to ascend, and for the carbonic acid gas, which is heavier, to descend, by which means a space is left for a fresh current of uncontaminated air.

Atmospheric air has the property of preserving its equilibrium at all times; and its elasticity is such that, however it may be consumed by respiration or combustion, its place is immediately supplied by a new portion, and it is found to be of a homogeneous nature, at whatever altitude or in whatever climate it may be examined. Amongst its several properties, it is well known to refract the sun's rays when below the horizon, which is the cause of twilight; and it has been ascertained by aeronauts, that birds cannot fly beyond a certain height, which shows that its density near the surface of the earth is exactly what was requisite for the residence of the feathered race. The principle of fluidity, which is owing to caloric, (or the matter of heat, as distinguished from the effect,) being interposed between the particles of a fluid, would dissipate all fluids into the air, were it not for the pressure of the atmosphere, and the mutual attraction that subsists between these particles; and were it not for the same pressure, the elastic fluids contained in the finer vessels of animals and vegetables, would burst them, and life become extinct.

To evaporation we are indebted for many important services. The temperature of the human body is much greater than that of the surrounding air; and were it not for the excess of heat being carried off by perspiration, we should be exhausted under any great fatigue; but cold-blooded animals, whose temperature is regulated by the medium in which they live, never perspire. The ocean supplies many millions of gallons of water by evaporation, which is conveyed by the winds to every part of the Continent; and the Mediterranean alone is said to lose more by this cause, than it receives from the Nile, the Tiber, the Rhone, the Po, and all other rivers that fall into it.

Water is composed of two gases, hydrogen and oxygen; and had not these ingredients been so proportioned as to neutralize each other, it would have been converted into a highly corrosive poison. Hydrogen, oxygen, and carbon, are the food of plants, which have the power of decomposing air and water. The vegetative organs seize the carbonic acid gas of the atmosphere; and while they appropriate the carbon to

themselves, the oxygen is thrown off, in order to renovate the air by its union with the nitrogen rejected by animal respiration.—They also absorb hydrogen from water, and disengage the oxygen, which is attended with the beneficial effect just mentioned.—The whole of the oxygen, however, is not given out by vegetables, but part is retained, which, together with carbon and hydrogen, forms sugar, oil, wax, gum, &c. The upper side of the leaf is the organ of respiration: hence some plants, which close the upper surfaces of their leaves during the night, give out oxygen only in the day. In addition to the usefulness of vegetables for the renovation of the atmosphere, many insects assist in the accomplishment of the same purpose, and convert to their own support such substances as, by the exhalation of their putrid miasmata, would in time destroy the whole animal creation. So wonderfully is the balance kept up, that the air of the most crowded cities has been found to contain as much oxygen gas as that of other places.

In general, bodies contract, and become of greater specific gravity, in cooling; but water affords a remarkable exception; for it actually becomes increased in bulk, and its specific gravity continues to lessen, as it cools. Ice is lighter than water, partly owing to air-bubbles produced in it while freezing; but it has been supposed, that the increase of bulk is owing to a different arrangement of its particles, ice being a crystallization composed of filaments, which are found to be uniformly joined at a particular angle, and by this disposition occupy a greater volume than if they were parallel.—Were water subjected to the usual law of nature, it would have sunk as it froze, and the beds of rivers would have been congealed; but by swimming upon the surface, the ice preserves a vast body of caloric in the subjacent fluid from the effects of the cold. It is equally worthy of notice, that the upper stratum of water in rivers and lakes, by giving out caloric to the currents of cold air passing over them, becomes, in consequence of the arrangement just mentioned, of greater specific gravity than the substratum, and therefore sinks; and this occasions the rise of a portion of warmer water, which gives out its caloric in like manner, and this constant circulation very much contributes to moderate the rigour of winter throughout the temperate zones. In the ocean, and other deep bodies of water, this circulation goes on for a considerable time, and an immense quantity of caloric is thus thrown into the atmosphere: but apparently in order to preserve the creatures which inhabit this element, its specific gravity no longer increases by the further diminution of its temperature, when the whole mass arrives at about 42 degrees of Fahrenheit, and the circulation of which we have been speaking entirely ceases. Though fresh water freezes when reduced to the temperature of 32 degrees, sea water does not freeze till cooled down to about 28 degrees, which may have been designed in order to keep the ocean open at all seasons. If snow be placed before a fire, it will receive no increase of temperature till the whole of it is melted, though it has an accession of caloric, which is necessary to give it fluidity; if this were not the case, whenever the atmosphere becomes warmer than 32 degrees, the ice and snow would be melted in an instant, and all cold countries would be subject to dreadful inundations.

A confined body of air being a non-conductor of caloric, the advantage of snow, as a covering for the earth in winter, is owing to its being so lightly spread as to hold an abundance of air within its interstices, and to preserve the warmth of the vegetable world.

There are many striking facts relating to the earth, alkalies, and metals, a few of which I shall mention.

Phosphate of lime, which is a salt composed of phosphoric acid and lime, and is one of the chief ingredients in bones, is found also in milk, and assists in the formation of bones in the young animal; but after its bones are sufficiently strengthened, the milk of the mother loses this property: so that in this instance there not only appears to be a provision, but that provision is withdrawn when there is no longer any use for it. This salt is also found in the eggs of birds, though not in all other shells, evidently for a similar reason; and likewise in the farina of wheat, and the straw, which is not intended for food, contains carbonate of lime only.

Animal bile contains soda, which is an alkali, and therefore combines only with the substances taken into the stomach, and renders them soluble.

To the principle of caloric, metals owe their malleability and ductility, for in very intense artificial colds, the most ductile metals, such as gold, silver, and lead, lose their malleability and become brittle. To show likewise with what inconvenience a small deviation from the order of nature would be attended, it may be remarked, that caloric is one of the weakest of all known affinities; and it is owing to this circumstance that organized bodies have no difficulty in separating a sufficient portion from the substances around them, and securing to themselves the quantity necessary for their wants.

I cannot conclude this paper without observing, that the simple or elementary bodies of which the world is formed, and which give rise to such an infinite variety of objects around us, are very few in number; and if we reflect on the indestructibility of

matter, and its perpetual changes into new and endless combinations, we cannot but admire the beauty and economy of nature, and adore the wisdom as well as the power of the Creator. F. S.

Bible Society.

From the New-York Christian Herald.

AMERICAN BIBLE SOCIETY.

Seventh Annual Report.

After gratefully acknowledging the goodness of Divine Providence towards the Society and its interests, during the past year, the report commences its detail of facts by stating, that the Depository of the Society has been completed. The cost of the lots and the building amounts to \$22,500. But this sum is not to be taken from the general fund. \$9000 of it has already been paid out of individual subscriptions for this express object—and the remainder, though for the present advanced from the general fund, is provided for, together with the interest, so that no part of the money intended for Bibles, will be spent on buildings.—All the mechanical and executive business of the society is now conducted with great convenience, under one roof. Now, standing the interruption of more than two months, from the late prevalence of fever, the society have printed during the past year, 52,000 Bibles and Testaments; which, added to 1100 German Bibles purchased, 600 Spanish received as a donation from the British and Foreign Bible Society, and 2000 printed by the Kentucky B. S. from the Central Society's stereotype plates, make a total of 55,600 copies printed, or otherwise obtained during the past year—and a grand total of three hundred and twenty-three thousand and upwards, since the commencement. Of this large amount, 248,000 have been issued by the parent society.

The issue of the Spanish Scriptures has been much increased—because a wide door for distribution has been opened in South America. So much are the managers impressed with the prospects of usefulness in that extensive region, that they have contracted for a set of stereotype plates of the Spanish Bible. They made this intention known to the British and Foreign Bible Society, and requested two copies to print from; but instead of two, that liberal institution immediately forwarded 500 copies.—The society has, in the mean while, printed several new editions of the Spanish Testament. From the list of donations of the Central Society to its auxiliaries, and others in various parts of the Union, it appears that between twelve and thirteen thousand copies have been thus disposed of, amounting in value to more than seven thousand five hundred dollars. These gifts have generally been made either to new auxiliaries, just commencing their operations, or to such as have become feeble and languishing, or to such as, though active and vigorous, and in full operation, are surrounded by needy districts which they cannot supply.

Two donations have been made in money, one of \$1000, to Dr. Carey of India, to aid in the translation and printing of the Scriptures at Serampore—the other of \$500, to the American missionaries at Ceylon, to purchase Bibles in the Tamil language for gratuitous distribution. For such donations, provision is made in the second article of the constitution: and it is gratifying to observe, that an institution which sprung up but yesterday in the midst of us, is already extending its benefits to the ends of the earth. The report notices, with pleasure, the continuance of the practice of making ministers members for life. More than \$2500 have been received from this source the last year. The number of new auxiliaries recognised (from their report having been received) is not quite so great as last year—but had reports been received from all those of whose formation intelligence has reached the Board, the number would greatly exceed that of last year. Of the 33 officially noted, 1 has been formed in Maine, 1 in Vermont, 1 in Massachusetts, 2 in Rhode Island, 1 in Connecticut, 3 in New-York, 6 in Pennsylvania, 5 in Maryland, 8 in Vermont, 2 in North Carolina, 18 in Ohio, 5 in Kentucky, 4 in Indiana, and 1 in Mississippi. The total number of auxiliary Societies recognised, is three hundred and sixty.

The Board have made experiment of the plan of employing an agent to travel through large districts of the Union, for the purpose of exciting or increasing the interest felt in the Bible cause—and it has been found productive of such happy consequences, that they have extended the system, and now have three such agents in their service.

They express an earnest wish to receive reports from all their auxiliaries—and advise the adoption of measures calculated to render their annual meetings more interesting, and earnestly solicit the members and friends of the society to aid the design by complying with invitations they may receive, to deliver addresses at such meetings.—They also recommend the general adoption of the system of selling, at prices however reduced, rather than distributing Bibles gratuitously—exceptions, of course, being made where particular circumstances render it expedient. The Biblical Library increases slowly.

The report closes with recognising the exertions of other Biblical Societies, not auxiliary, and presenting a succinct view of the operations of the principal institutions

Poetry.

From the New-York American.

The following lines breathe, in simple and beautiful language, the pure, tender, and resigned spirit of a poet and a Christian. They are from the pen of the only avowed poet, as far as we can learn, among the Society of Friends:

THE POET'S THANKS.

By Bernard Barthe.

Nay! let not sorrow cloud thy brow, nor thus in thought recline,
Because thou seest my vigour bow, my drooping health decline;
This heart is yet in love unchill'd, my spirit is as free,
My feelings, still, as fondly thrill'd when'er I turn to thee.

I know, although thou speak'st them not, the thoughts which fill thy mind;
Thou think'st thy minstrel's earthly lot unworthily assign'd;
Could wish of thine that lot dictate, much brighter it would be,
Yet far from cheerless is his fate, who finds a friend like thee.

I own I should rejoice to share what poorest peasants do,
To breathe the heaven's heart-reviving air, and hail its vault of blue;
To see great Nature's soul awake, in flow'rs, and bush, and tree,
And childhood's early joys partake, in quiet haunts with thee.

Yet more, far more, 'twould soothe my soul, with thee, dear friend, to stray,
Where ocean's murmuring billows roll, in some secluded bay;
The silent cliffs, the speaking main, the breezes blowing free,
These could not look, speak, breathe in vain, if felt and shared with thee.

Yet though such luxuries as these, remain to us unknown,
We from our scanty store may seize some joys of tend'rest tone;
Proudest Prosperity had brought no purer bliss to me,
Than bleak Adversity has caught in darkest hours from thee.

Had Fortune on our prospects smiled, and sunshine round us flung,
Had flowers alone our path beguiled, where many a thorn has sprung—
That thornless path, those sun-bright skies, though lovely they might be,
Could ne'er have taught my heart to prize what most I prize in thee.

The bird whose soft and plaintive song is heard alone at night,
Whose note outvies the warbling throng that hail day's garish light—
The flower that spreads, in wilds remote, its blossoms to the bee—
These, these the touching charms denote which I discern in thee.

Thy voice in care, in grief, in pain, has been to me as dear
As nature owns that night-bird's strain in watches dark and drear;
What to the bee that flow'rs bloom, or sun-light to the sea;
All this and more, in hours of gloom, have I oft found in thee.

While some, as every joy decreas'd, their sympathy denied,
Or like the Levite, and the Priest passed on the other side;
My cares thou didst not coldly scan, nor from my sorrows flee;
The kind, the good Samaritan was still a type of thee.

Though I may darkly pass away, as in the noon of life,
And sink, by premature decay, from being's feverish strife;
Yet thou, at least, hast been a friend, a noble friend to me,
Near with my mortal life can end the tribute, due to thee.

Believe it not! the love that gives to life its truest zest,
The warm affection that outlives the sunshine of the breast—
These, these are boons surpassing far what bends the worldling's knee;
These, which the world can never mar, I owe dear friend, to thee.

And should some fragments of my song, which thy applause endears,
Borne on the stream of time along, survive to distant years,
May such around thy cherish'd name a fideless garland be,
And, with the Poet's purest fame, be twined his love for thee.

Miscellany.

From Jowett's Christian Researches.

THE GREEK CHURCH.

In public worship the Greeks do not admit the use of images into their churches, but they make up the deficiency with a multitude of pictures, on panels of wood, all round the church; and to these 'likenesses,' no less than the Latins to their 'graven images,' they pay almost profound respect, bowing, touching them, kissing them, and crossing themselves before them. The fervour of their devotion to the saints is not less remarkable. If a man is ill, or meets with any misfortune, he makes a vow to some saint, that if he will recover him, he will make him an offering of a lamp of oil. 'What,' I have often asked, 'can the saints do for you? Had you not better pray to God?' The answer has always been, 'But if we pray to the saints, the saints will speak to God for us.' I have quoted to them that striking passage of St. Paul, which one might have imagined should have for ever

precluded this abuse: 'There is one mediator between God and man, the man Christ Jesus,' and asked where in Scripture we are taught to pray to saints. They have replied, 'In the Psalms.' Some of the passages which they allege as illustrative of this subject, are as follow:

"In Psalm iv. 3, the Greek of the Septuagint will bear translating thus: 'But know this, that the Lord hath rendered marvellous his Holy One,' which our translation thus renders, 'Know that the Lord hath set apart him that is godly for himself.' Their next passage is Psalm xvi. 3, which may bear rendering, 'God hath made his saints which are in the earth marvellous.' But the passage considered to be the strongest is that in the 68th Psalm. *Quasi in Oculis eius* 'As in our eyes,' in our Bible, 'O God, thou art terrible out of thy holy places,' but they would render it, 'Marvellous is God in (or by) his saints.' Wherever the word *Quasi* or any of its derivatives, occurs, they have learnt to interpret it of miracles; thus to them the last passage plainly carries the sense, 'God has worked miracles by his saints.' Scepticism on this point is viewed by many of the more ignorant as equivalent to a disbelief of Christianity. I have, therefore, in conversing with them, always admitted all that I safely could, quoting especially scriptural examples; and adding, 'who can doubt but that God has often worked miracles by his saints?' But this does not prove that such an one or such another had been thus honoured. Least of all does it prove, that we are right in praying to the saints, which is not commanded in any of these passages quoted from the Psalms," p. 32.

Mr. Jowett thus describes the worship: "The Greeks have three services in the day; one at about four o'clock in the morning, called *Ogias*; the second, a liturgy, and which is the principal service, takes place about six or seven o'clock, differently in different churches; and thirdly vespers. Every week the priests are obliged to repeat the whole Book of Psalms through. By 'repeating' is meant just so much as to move the lips. Often, on entering an open church, I have seen a priest sitting by himself performing this silent duty. The Psalter, as they print it, is divided into sixty-three parts, at the end of which they repeat the *Doxology*. The common way of speaking is, that the priest recites nine *doxologies* a-day. Besides this, there is a large number of *hallelujahs* and *kyrie-eleons* to repeat. The priests are required to repeat, at least three times a day, *Kyrie-eleons*, forty times: they count by beads three times forty. Surely these are vain repetitions; and were a man to multiply them a thousand fold, they would be still more vain, but he would be regarded as a very holy man," p. 34.

Of the Greek clergy, Mr. Jowett states, that in those parts which he visited, they have not appeared much in company. In parties of pleasure they would be considered out of their place, and to appear at balls, or at the theatre, would be a public scandal. Their dress is in fact a hindrance to their mixing indiscriminately in society; they are never seen but in a clerical costume, and always wear their beards.

From the Philadelphia Recorder.

ABORIGINALS.

The following extracts are taken from the narrative of John D. Hunter, a young man captured by the Indians when quite a child, during some of their incursions into the white settlements, on which occasion it is probable all his relations were massacred. He lived among them, he conjectures, about twenty years, and having been restored to civilized society, he has devoted his time, with no small success, as this book indicates, to the cultivation of science and literature.

In respect to the origin of their religion, the Indians themselves are altogether ignorant. It is certain, however, that they acknowledge, at least so far as my acquaintance extends, one supreme, all powerful and intelligent Being, viz. the Great Spirit, or the Giver of life, who created and governs all things. They believe, in general, that, after the hunting grounds had been formed and supplied with game, that he created the first red man and woman, who were very large in their stature, and lived to an exceedingly old age; that he often held councils and smoked with them, gave them laws to be observed, and taught them how to take game and cultivate corn; but that in consequence of their disobedience, he withdrew from and abandoned them to the vexations of the Bad Spirit, who had since been instrumental in all their degeneracy and sufferings.

They believe him of too exalted a character to be directly the author of evil, and that notwithstanding the offences of his red children, he continues to shower down on them all the blessings they enjoy; in consequence of this parental regard for them, they are truly filial and sincere in their devotions, and pray to him for such things as they need, and return thanks for such good things as they receive.

On the other hand, when in affliction, or suffering under any great calamity, in the belief that it will appease his wrath or mitigate his chastisements, they pray with equal fervency to the Evil Spirit, who, they conceive, is of a character directly the reverse of the Good Spirit, to whom he is inferior, but, nevertheless, has sufficient power, and is constantly employed in devising means to torment and punish the human family.

By the term Spirit, the Indians have an idea of a being that can, at pleasure, be present, and yet invisible; they nevertheless think the Great Spirit like themselves possessed of a corporeal form, though endowed with a nature infinitely more excellent than theirs, and which will endure forever without change.

Although they believe in a future state of existence, as before noticed, they associate it with natural things, having no idea of the soul or of intellectual enjoyments; but expect, at some future time after death, to become in their proper persons the perpetual inhabitants of a delightful country; where their employments, divested of pains and troubles, will resemble those here; where game will be abundant; and where there is one continued spring, and cloudless sky.

They also expect, that their sensual pleasures will be in proportion to individual merit; the brave warrior, expert hunter, and those slain in battle in defence of their country, having the highest claims, will be the most distinguished; while those of subordinate

pretensions, will occupy subordinate stations.

They have no particular days set apart for devotional services, though they have particular times; such, for instance, as the declaration of war, the restoration of peace, and extraordinary natural visitations. They also have rejoicings, which assume something of the pious form; such are their harvests, and the return of the new moon. In general, however, a day seldom passes with an elderly Indian, or others who are esteemed wise and good, in which a blessing is not asked, or thanks returned to the Giver of life; sometimes audibly, but most generally in the devotional language of the heart.

This ceremony is particularly observed after allaying their thirst at the fountains, but it is not confined to circumstance or place. It is practised by individuals, parties, and even by whole tribes, when they break up their encampments.

Their manner of worshipping the Deity differs, however, on different occasions. Shortly after a council has determined on war, every individual that is able to walk, and the old men sometimes borne by others, assemble in a grove, or some other place rendered sacred by the occasion, and offer up their prayers to the Great Spirit for success against their enemies.

Sometimes the devotional exercises are pantomimic and profoundly silent; at others, ejaculatory and vociferous. At the conclusion, some one of the old men or prophets addresses the assembly; states the cause of their grievances; and enjoins the warriors to merit success, by being brave, and placing their confidence in the Great Giver of Life. Afterwards all return to their homes. These meetings vary in their duration from three hours to a whole day.

Similar meetings are generally held on the conclusion of peace, or the attainment of a victory, though their devotions assume more or less of the character of rejoicing or mourning, according to the success that has attended their arms. When triumphant, they dance and sing songs of victory, in which the name of the Great Spirit is frequently introduced with great reverence; if vanquished, or having suffered great losses, the women and children weep immoderately, pull their hair, beat on their breasts, and pray for the destruction of their enemies. The men, for the most part of the time, maintain a sullen and mournful silence, beat on their breasts, and occasionally pray for their lives to be spared till they have revenged themselves on their enemies. These meetings never take place till after the burial of those who have fallen in battle.

Meetings similar to the above are also convened on any extraordinary natural occurrence, or on the prevalence of any fatal epidemic. On such occasions, some one of the old men, or a prophet, if one should be present, addresses the Indians in an authoritative tone of voice, and assures them that the calamity which threatens, is a visitation from the Great Spirit, to chastise them for their ill-spent lives, and wilful offences against him; he then commands them to be penitent for what has passed, and to reform for the future. Silent prayers are now offered, accompanied by promises to become more obedient to their Great Father; the meeting is then dissolved; all amusements and recreations cease, and individual prayers and fastings are frequently observed for many successive days. All their serious devotions are performed in a standing position.

At the ingathering of the corn, they observe general rejoicings; at which all who are able join in appropriate dances, songs, and feasts, and in thanks to the Great Spirit, for his munificence towards them. On these occasions, as also at the new moon, at the commencement of hunting the buffalo in the spring, lamps, constructed of shells, and supplied with bears' grease and rush wicks, are kept burning all the night preceding and following these joyous festivals, but for what particular purpose the practice is kept up, or from what circumstance it originated, I could never learn; and it is probable the history is lost, as the Indians themselves only conform to it in obedience to usage.

They, in general, on discovering the new-moon, utter a short prayer to the Great Spirit, to preserve them from and make them victorious over their enemies; and to give them a cloudless sky, and an abundance of game.

Their addresses to the evil spirit are only made on particular occasions, as before observed, and then not uniformly by all such as are generally esteemed subjects of his tormenting visitations; for, in regard to his agency, there are some among the Indians, as well as among the white people, who entertain doubts, and others, though this number is small, who altogether discredit it, and pay all their adoration to him, who, under whatever name he may be worshipped, is alone worthy.

Their ideas of good and evil spirits, the agents or minions of superior powers, are exceedingly various. There are some exceptions, however, to the belief of their existence; though the opposite opinion is almost universal. Some believe that they invisibly hover around and influence all their conduct, and are on ordinary occasions the immediate executors of rewards and punishments. Others believe that they perform only the offices of exciting to good and bad actions; and others again, that they only officiate on great and important occasions. They also believe that these good and bad spirits are at perpetual war with each other; that their power is much limited, and not transferable to human beings in general, though in a very limited degree to those who are remarkable for their wisdom and goodness, or for qualities of an opposite nature. The former constitute their prophets or priests, and the latter their enchanters, or practisers of witchery, as is believed, to the injury of inoffensive Indians.

From the New-York Observer.

CONTRASTS.

Mr. Editor,

With your leave, I intend sending you a series of communications under the head of Contrasts. My design is to institute comparisons on a great variety of topics, with a view of exhibiting the progress of improvement and of degeneracy. I propose to give myself the widest latitude, both as to subject and style. I shall not be confined to our own country, or our own age; but shall derive my materials from ancient and modern history, from the geography and statistics of all nations, from the history of the arts and sciences, from the reports

of literary and benevolent institutions, and from various other sources, too numerous to be particularized. I send you a few as a specimen.

1. *Post Office Department.*—In 1790, the number of post-offices in the United States, was 75; in 1820, 4,500. In 1790, the extent of post roads was 1,875 miles; in 1820, 73,492 miles. What a wonderful improvement in the facilities for correspondence and intercourse, between the different parts of our country, is implied in this statement! When we consider how much the commercial prosperity of a nation depends on a rapid and regular communication between the different parts of its territory, we cannot bestow too much praise on the wise policy of our own government, which, instead of burdening this communication with heavy duties as in Europe, fixes the rates of postage so low as merely to cover the expenses of the department; and whenever there is a surplus of income, expends it in the extension of the post routes, and the establishment of new post-offices.

2. *Cultivation of Cotton.*—In 1790, the amount of cotton exported from the United States was 100,000 pounds. In 1817, the amount was 85,649,328, the value of which was \$22,628,000. Cotton is now the staple production of the United States, and constitutes one third of the whole value of our exports. It is well known, that this astonishing revolution in our agriculture and commerce is to be ascribed to the invention of the cotton gin. Since the invention of that machine, the planters in all the country south of Virginia and Kentucky, where the land will admit of it, have, to a great extent, abandoned the cultivation of tobacco, indigo, rice, and every other crop, and employed their slaves almost exclusively in raising cotton. We have not the materials for forming an estimate of the effect which the addition of this bulky article to the list of our exports, must have had on the increase of our shipping. It has doubtless been very great.

3. *Decrease of the Clergy.* For one hundred years after the first settlement of this country, the whole number of young men educated at Harvard and Yale, the only colleges then in existence, was 814, and of this number 436, or more than one half, became ministers of the Gospel. During ten years, from 1800 to 1810, the number of graduates at twelve of the principal colleges in the United States was 2,792, and of this number only 453, or one sixth part of the whole number, entered the ministry. What a change in the condition of society is implied in this statement! How different would be the aspect of our country, if more than one half of the learning and cultivated talent of the nation, were actively engaged in promoting pure religion!

4. *Natural Sciences.*—What an entire change has been wrought in modern times in the natural sciences! It is but a few centuries since all that was dignified with the name of philosophy was a mere jargon, full of unmeaning subtleties. The genius of whole ages was wasted in search of some thing which should cure all diseases, and convert all substances into gold. Centuries rolled away, and not a step of advance was made towards any useful result. How hopeless was it to all appearance that the human mind would ever have been freed from the darkness and perplexity in which it was involved! Yet, within a comparatively short period, a correct philosophy has gone forth, and by its simple touch is turning chaos into order and beauty. A method of investigation is pursued, which leads to systematic discovery. The study of nature is prosecuted, with a moral certainty of arriving at new and interesting results. Almost every science which is taught in the customary course of liberal education, is the offspring of the new philosophy.—Even now, new sciences are continually springing up, and by their connexion with the arts are spreading animation and elegance over all the enjoyments of life.

From the New-York Daily Advertiser.

OSSIAN.

An elegant edition of Ossian's Poems has lately appeared in Scotland, accompanied with a map of the country which was the scene of the exploits he has immortalized. Hugh Campbell, Esq. the Editor, in his dedication to the Marquis of Hastings, makes some interesting remarks on the authenticity of the poems, some of which have never before been adduced in any discussion of the subject.

The Campbells and McLeods, he affirms, are indisputably descendants from the aboriginal inhabitants of the country; and, according to tradition, the Campbells may claim their pedigree from Dermid, son of Fingal, and King of Morven, whose land they possess to this day. The old traditional list of Gaelic Kings contains one named Fin or Fion, which, joined to the name of his nation, forms the name of Ossian's father and hero, Fion Gael. By comparing dates, this prince of Morven reigned contemporaneously with Caracalla the Roman Emperor. The list of kings is taken from Buchanan's History of Scotland, who, though he was ignorant even of the name of Ossian, mentions that the natives of Morven used to sing songs in praise of their valiant men.

The frequent reference in the poems of Ossian, to the warlike prowess as well as the poetical effusions of Bards, furnishes great evidence of their authenticity, when compared with the numerous similar notices in histories of other northern nations; and while ignorance of the country and of its language prevented their becoming known to other nations, the independence of the people protected the national poetry from all foreign intermixture and disturbance.

This is a subject of great interest to literature, and it is surprising that no more light should yet have been thrown upon it. A few years ago, M'Pherson published a number of poems, under the name of translations from ancient compositions preserved among the Scotch by traditions, but never produced any satisfactory proof concerning them. They have been frequently attacked in England, but in other countries have passed for genuine with many learned men, who have ranked them high, not only on account of their presumed antiquity and historical value, but also for the richness and sublimity of their poetry. The works of Ossian, as furnished by M'Pherson, have been made the foundation of many learned discussions on the obscure history of some of the northern nations of Europe, and have confirmed many suggestions concerning their character and manners, of no small interest and value to the curious antiqua-

rian. Yet, after all, it would seem as if doubts which many entertain of the authenticity of M'Pherson's Ossian were not likely to be cleared away, and if not soon, probably they will never be. More may have been published concerning them than has been published before, but certainly the question has never been entirely settled, and the poems are either entirely settled, or are the productions of the Romans. It would seem as if the Scotch must have it in their power to ascertain the truth, and if so it is an unpardonable neglect in them that the world should have been left so long unsatisfied. Their country is annually visited by crowds of tourists who penetrate into its most secluded recesses; it is the boasted residence of the literati; and the Gaelic Society has been formed for many years for the express purpose of preserving remnants of antiquity, yet nothing has yet been discovered, except a few fragments of the ancient songs of Ossian.

From Lyman's Political State of Italy.

BURIALS IN ITALY.

The corpse is dressed according to the wealth of the family, and one would think that the day a nun enters the convent, or the day a relative is buried, were not the most marked gaiety of dress is not uncommon to see a grown woman, and the age makes no difference in the costume, dressed in yellow shoes, white silk stockings, purple silk robe, lace white kid gloves, besides ribbons and pearls, and placed upon a hearse ornamented with the gayest colours; the face uncovered, and generally rosy, and at every equal step of the bearers the head thrown slowly and heavily from one side of the place an hour after sun-set; later than this is a privilege granted by the police to persons of consideration. First come the files of those fraternities, of which there are so many in Italy, associated to bury each other, dressed in white, red, or grey robes, the face masked, and each bearing a lighted torch, followed by rows of Franciscans and Capuchin monks, shrouded in black and dark coloured mantles, the shoulders, and the naked foot simply shod by a thick sole of leather. As the procession, made so brilliant and striking by the variety of dresses and number of lights, slowly and heavily moves along, the *maria dona eis, Domine, et lux perpetua luceat eis*, faintly and irregularly passes through its long files.

The corpse lies exposed twenty-four hours, with the feet towards the altar, and all who enter the church during that time are expected to pray for the repose of the soul. The body is then placed in a coffin, and lowered into the tomb, which, however, not allowed to be very near the principal altar.

Pleasure is very seldom found where it is sought. Our brightest blazes of glory are commonly kindled by gloomy and sparks. The flowers that scatter their sweetest odours in the path of life, generally grow without culture, from seeds sown by chance.

Advertisements.

Coal Wanted.

PROPOSALS will be received at the Columbian College, near Washington City, or by letter addressed to the authorities, for seventeen hundred bushels of coal, of the best quality, to be delivered at the College by the 20th of August next.

R. P. ANDERSON.

June 14—4t

RICHARD S. COXE,

Attorney & Counsellor at Law.

HAS removed into the District of Columbia, and opened his OFFICE in Georgetown, where he will be happy to attend to the business of those who may intrust it to him; whether of a professional kind, or in relation to claims of description, in Washington, Alexandria, and Georgetown.

Jan. 18—4t

Dr. Gill's Commentaries.

W. W. WOODWARD has extended the time for selling the above valuable work at \$35 Sheep, and \$40 in Gold Binding. Letters and orders must be post paid.

Philadelphia, Feb. 1.

To Magistrates, Constables, &c. JUST published, and for sale at the Columbian Office, North E Street, near 10th Street.

THE REPORT OF A COMMITTEE, adopted by the meeting of Magistrates, held at the City Hall on the 28th of May last, relative to the course of proceedings under the act of Congress, passed March 1, 1868, entitled "An act to extend the jurisdiction of the District of Peace in the recovery of claims of the District of Columbia."

Also, for sale, at the same place, the FORMS, adopted by the Justices, the copies of which were furnished the subscribers by the committee appointed to prepare them. The subscriber intends keeping a general assortment of BLANKS used by Justices of Peace for sale on reasonable terms, and will be thankful for a share of patronage.

JOHN S. MEEHAN.

June 7.

JUST PUBLISHED.

And for sale by John S. Meehan, at the Columbian Office.

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[Inserted by special R.]

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